

Hawaiian Church Chronicle

2 Stubs for Nov

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XII.

HONOLULU, T. H., DECEMBER, 1919.

No. 7

The Star and the Song

On the Christmas Eve a star! On the
Christmas Eve a song!
O humankind, the wondrous Light, the
Harmony prolong.

---Philip Henry Dodge



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

HONOLULU, T. H., DECEMBER, 1919

No. 7

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

DECEMBER, : : : 1919

THE RT. REV. HENRY BOND RESTARICK, - *Editor-in-Chief*
E. W. JORDAN, - - - *Collector and Agent*

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CHURCH CALENDAR.

- Dec. 14—3rd Sunday in Advent. (Violet.)
" 21—4th Sunday in Advent. (Violet.)
S. Thomas.
" 25—Christmas Day. (White.)
" 26—S. Stephen, Martyr. (Red.)
" 27—S. John, Evangelist. (White.)
" 28—Holy Innocents. (Red.)
Jan. 1—Circumcision. (White.)
" 5—2nd Sunday after Christmas. (White.)
" 6—Epiphany. (White.)
" 12—1st Sunday after Epiphany. (White.)
" 19—2nd Sunday after Epiphany. (Green.)
" 25—Conversion of St. Paul. (White.)
" 26—3rd Sunday after Epiphany. (Green.)

CHRISTMAS.

The great festival is with us again. Every one feels its influence, from the tiniest child to the oldest of us. In a sense it makes us all children again. Our memories go back to the time when the gifts, the Christmas dinner, the joys of childhood were ours.

But in Christian America, Christian in our ideals and hopes and standards, Christian in laws and customs to a large extent at least, in this land what is Christmas Day to millions of people? Has it much, if any, religious significance? It superseded an old Roman festival of the Sun. It took the place, among the Germanic and Celtic tribes, of the great Yule festival, and among the half Christianized peoples there were retained many pagan customs and some of these survive still.

It is little wonder that the Puritans when they seized the government in England abolished Christmas as a time of ungodly excess. Its religious meaning was lost in a mass of paganism.

On this Christmas Day Roman Catholics, Churchmen and Lutherans will go to Church. There will be throngs of communicants, but to the vast majority of people the fact which it commemorates, that God was made flesh and dwelt among us, will not be thought of. The day will have no real meaning to them.

We are glad that of late community Christmas trees, with the singing of carols, do something to bring out the fact that it is a Christian feast and not merely a time for giving presents and eating good things. We have seen in Sunday School festivals of 25 years ago plays enacted which brought in fairies and Santa Claus, with not a single reference to the Christ Child.

Things are better now in this respect and the Sunday before or after Christmas is observed to emphasize the birth of Christ among those who have no religious services on Christmas Day.

Every communicant of the Church should make his communion on Christmas Day. It is a day of solemn obligation and religious observance comes first—social observance afterwards.

May this Christmas Day be a blessing to our people, a time of holy joy, as well as social enjoyment. May we all listen to its message and carry it in our hearts all through the new year that lies before us, and may the year 1920 bring peace to the nations, a peace based on the only firm foundation—righteousness, justice, truth.

NATION-WIDE CAMPAIGN.

The following editorial, published in "The Baltimore American," is further proof of the recognition which is being given to the Church's Nation-Wide Campaign by the secular press:

EPISCOPAL CHURCH CAMPAIGN.

When Jesus would teach the lesson of service He did not seek to make all service joyous. Here is the fault into which many of the churches fall; they syncope the note of service and jazz the methods of church enterprise. In an effort to work the word efficiency they over-work exercise until they have their members gyrating with the animation of whirling dervishes and to as little purpose. Bodily exercise, that is over-stimulation of organization profiteth lit-

tle, but godliness is profitable unto all things having promise of the life that now is as well as that which is to come.

The denominations appear to be coming into a sober sense of the source of all the successes that they may gain in their conduct of the great commission to evangelize the world. Hence the Protestant Episcopal Church is deserving of all praise for exalting the sentiment of the prophet, "Not by might nor by power, but My Spirit saith the Lord." Purpose, prayer, power; these are the words that witness upon earth as the Father, Son and Holy Spirit witness is heaven. The correlative to these words form the slogan of the campaign of the Episcopal Churches throughout the land; that will be signalized by special services for the week-prayer, sacrifice and service.

The call of the membership of this great religious body is a call to enter into the grace of petition and unto sacrifice and into service. Through these means it is hoped that every member of the denomination will be brought into a more devotional frame of mind and a more generous disposition and a more self-sacrificing spirit of work. As the call to the churches states the case; every parish in the diocese is organized and working for larger membership, more efficient service by the individual, more generous support for the extension of the kingdom of God.

Thus it is hoped that the full aim of the movement may be secured, which is to put to work more than a million of communicants on the church's task. Hence the reference to the parable of the vineyard given by Jesus at the beginning of this comment. He told of the master of a vineyard who bade some of his servants to go to work in his vineyard, and they replied: "We go, sir," but went not. Then he gave the same direction to others, and these said outright: "We will not," but nevertheless they went. The teaching of the parable was that the latter were the servants worthy of praise. It was not a joyous service in its undertaking, but, no doubt, the reluctant servants found the joy of the vineyard before they finished their task. Those who were ready with assent, yet with no sincerity, missed the portion of service and satisfaction and reward. Hence the Episcopalians are not saying that the

service and sacrifices will be joyous. They are calling their members to do the tasks of the church, and are not holding out promises of ecstatic experiences and indirect material benefits. They believe that the instructed membership fully realize the worth of the words of Jesus, "Seek ye first the kingdom of God, and his righteousness, and all things else will be added unto you."

The campaign is for the King, and the fruits of the campaign are for the kingdom. Blessed is he who shall have part in exalting the kingdom of God and of His Son Jesus Christ in these days of unrest. How clearly put is the statement of the movement: "It is a movement through which it is hoped, God willing, that the church, learning all the truth about herself, her condition, her shortcomings, her needs, realizing her whole duty and glorious opportunity, awakened and repentant, will equip herself adequately with workers and means, and with renewed spirit will undertake, courageously and unitedly, to do her full share of the mission given to the church by her Lord and Master. The spiritual revival of the church is the aim and hope of the campaign.

Can such a movement fail of its specific aims to secure 1,442 men and women as new workers in the world field; to gain \$28,000,000 for missions, with \$14,000,000 for the work of church extension in this country? The superior place given in the campaign to devotion and duty insure it the blessing of Almighty God. All christendom will say Amen! to the sentiment that the great war has left the world problems that only Christian principle can solve. And all denominations will rejoice in this campaign of holiness, helpfulness and humanity of the Episcopalians of the country.



BISHOP'S VISITATION TO HAWAII.

Bishop Restarick left Honolulu on the steamer Mauna Kea on November 29th and arrived in Hilo at the regular hour on Sunday morning. At 10 o'clock he briefly addressed the Sunday School.

At 11 a. m. he preached to a good congregation and congratulated the people upon their becoming a parish. He said that he had no idea that anyone could come to Hilo and in a year bring the Church of the Holy Apostles to the condition where it would be able to support itself; that he had seen the budget, which was a liberal one, and had found the subscription list more than provided for it.

On Sunday evening at 7 o'clock he preached to the Japanese congregation. The Japanese work at Hilo is difficult as

it is everywhere in the Islands, but under the charge of Mr. Doty it is doing good work which will tell in the future.

On Monday the Bishop made an address at the Ad Club on foreign language schools.

On Wednesday night the Bishop met the new Vestry of the Church of the Holy Apostles. It certainly is one of the best Vestries he has ever seen. The men upon it are thoroughly interested and determined to see that things go right. They are loyal and faithful and devoted to their rector.

The Vestry is composed of George Day, W. H. Beers, as wardens; Harry Hapai, clerk, and B. M. Shaw, treasurer. Other Vestrymen are Thomas Cook, Harry B. Mariner, Jas. N. K. Keola, J. H. Hutchins, P. T. Phillips, A. L. Ruddle, W. G. Robinson and W. H. Stone.

The meeting lasted for three hours and after business was concluded there was a general talk upon matters relating to the welfare of the parish. The property is in very good condition and none of the buildings could be erected for twice the amount originally paid.

There is a movement on foot to enlarge the Rectory so that the family of the rector can be comfortably accommodated. There is also a fund on hand of \$650 for a pipe organ and a determination to procure one as speedily as possible.

On one evening the Bishop and Mr. and Mrs. Doty dined with Mr. and Mrs. Phillips. Mrs. Phillips was a former Priory girl and has a deep aloha for the school.

On Thursday night the Vestrymen, their wives and the officers of the Guild were invited to the rectory to meet the Bishop and a pleasant time was had.

One great pleasure in Hilo was the meeting of the representative of the American Book Company, which produces 75% of the school books used in the United States. He came up on the steamer with the Bishop and although he had little time to spare he addressed the teachers at the Priory and Iolani upon the question of "School Literature."

It was interesting to the Bishop to meet him because twenty-five years ago an official of the American Book Company offered to the Bishop, then in San Diego, the position which this gentleman holds.

On Saturday morning the Bishop left Hilo for Paauilo and in the evening proceeded from the Cullens' hospitable residence to Honokaa, where he united Frank Fraser and Jean Pritchard in Holy Matrimony. Jean Pritchard was for many years at the Priory, from which she graduated and later lived at the Cluett House until she graduated from the Normal School. Margaret Pritchard, her sister, who lives at the Cluett House, went up to Hilo for the wedding and acted as bridesmaid, and Jas. Mackenzie of Puunene, officiated as best man. There were none but the immediate relatives present at the marriage, which was at the house of the father of the bride, Joseph Pritchard, well known from his long residence on the Islands. He kindly acts as warden of the Church property at Honokaa, from which he usually sends to the Board of Directors some rent above the cost of the upkeep.

Soon after arriving in Hilo a telephone message came from a former ward of the Bishop, now Mrs. George Spencer, but known to her friends as Eliza. She was very anxious for the Bishop to baptize her baby as he had baptized her first-born. She and her husband and Mrs. E. Barnard, the widow of the late E. W. Barnard, came over to Paauilo from Laupahoehoe and the child was baptized in the Church where the mother was married by the Rev. Mr. Cullen some years ago. The Bishop preached at Paauilo to a very good congregation, and after service he determined to return to Hilo the same day rather than to arise at 5 in the morning to catch the early train. By a slight difference in time between the railroad and Mr. Cullen's watch the train was missed, and Mr. Cullen immediately offered to drive the Bishop to Laupahoehoe, fourteen miles distant, where he could obtain a car and go on to Hilo. When he got to Laupahoehoe he found

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that Mrs. Spencer had a car and her brother offered to take him to Hilo, on hearing which Mrs. Barnard asked if she could go too. Mrs. Barnard attended St. Andrew's Priory in the days of Sister Bertha and is a devout Churchwoman. During the last years of her husband's life they lived in Berkeley, California, and she spoke mostly feelingly of the kindness of the Rev. E. L. Parsons, then Rector of the Church, now Bishop coadjutor of California. Mrs. Barnard lived at Laupahoehoe for many years and she would rather live there than any other place, but as soon as matters are settled she will make her home with her son, now in Honolulu.

On Monday certain calls were made upon business men in Hilo and a conference was held as to the boundaries of the new parish. The result of the conference will be submitted to the Council of Advice so that the parish boundaries may be absolutely defined.

The Bishop left Hilo at 4 o'clock on Monday, arriving in Honolulu the next morning, where he found a large amount of correspondence awaiting him.



BISHOP'S NOTES.

Bishop Restarick some time ago was invited to go over to Lihue and preach in the Union Church on December 14. But on his return from Hilo on December 9th he found several matters of importance demanding attention and later the relations of the late Bruce Cartwright wished him to officiate at the burial.

It was therefore with deep regret that he sent a wireless that he was unable to go, but would send some one unless he heard to the contrary. He sent the Rev. Leopold Kroll, who left on the Kinau on Thursday evening.



The late Bruce Cartwright attended for some years St. Augustine's College, Benicia, California. This missionary college was founded by Rev. James Lloyd Breck, one of the greatest and most far-seeing missionaries this American Church has ever known.

It was Dr. Breck who went as a missionary to Wisconsin in 1841 and who, with Dr. Adams and others, founded the Associate Mission and Divinity School at Nashotah in 1845. It was at Nashotah that Bishop McKim and the Rev. George Wallace, once in charge of the second congregation at St. Andrew's Cathedral, were educated and they married sisters the daughters of the Rev. Dr. Cole.

In 1850 Dr. Breck left Nashotah and went to Minnesota, where there was only

one Church clergyman, a chaplain at Fort Snelling.

Dr. Breck was a most extraordinary man. He wrote once in relation to a legacy: "I am living for, and laboring for the Church. Money is in my eyes desirable only as it is a means of doing good. As for myself I care nothing for it."

His labors as a missionary among Indians and the white people then pouring into Wisconsin and Minnesota seem almost incredible. He and his associates received between \$200 and \$300 a year, and when people talk of hard times missionaries sometimes have to endure, the reading of the life of James Lloyd Breck would make them ashamed.

When Breck, Adams and Hobart received word from the Board of Missions that their plan was approved and that each would receive between \$200 and \$300 a year, the question of dress came up and Adams said: "We must not go about like St. Francis, who only wore sandals, a loose gown and a rope around his waist." "Hold," said Hobart, "I bargain for a shirt." The account of how the divinity students got along is often amusing and the work which they did walking about the country holding services in school houses is amazing.

When Bishop Whipple was consecrated in 1859, Dr. Breck moved to Faribault and started an associate mission and the Seabury Divinity School. He started the schools which, under Bishop Whipple, became the famous Shattuck and St. Mary's flourishing today.

But Breck became restless when things were started, so in 1868 went to California and opened St. Augustine's, Benicia, and later a school for girls, St. Mary's.

When Dr. Breck died in 1876 Bishop Wingfield, whom the writer knew well, had reached the newly created Missionary District of Northern California and took charge of these schools. Bishop Wingfield had private means, but he spent all in trying to keep these schools going. As with so many Church schools people took little interest in them and although they did good work they both closed before Bishop Wingfield's death in 1898, and the anxiety over them largely accounted for his decease.



The following extract is taken from the Monthly Record of St. Luke's Church, Auburn, California, where the Rev. W. H. Fenton-Smith is priest in charge. Some years ago the Rev. Fenton-Smith was in charge of the Holy Apostles, Hilo, Hawaii.

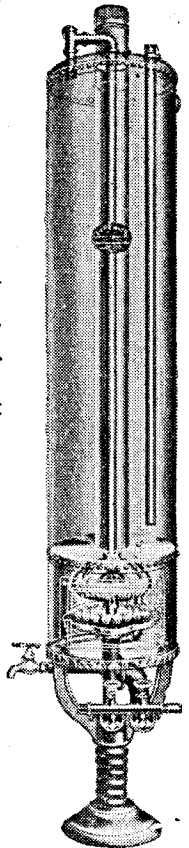
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pleasing letter from his old friend in Hilo, Hawaii, Mr. Harry S. Hapai. He states that they are rejoicing over the fact that the Church of the Holy Apostles of Hilo has now become a full fledged Parish. This is good news, and we offer our heartiest congratulations. May God bless this new Parish abundantly. A copy of the last "Record" was sent to Mr. Hapai, and he has kindly offered to present our Mission with a new Church flag or banner, as appealed for in our October issue. From far off Hawaii. Just think of it. Our thanks are offered to Mr. Hapai for this prompt and generous reply to our appeal."



"OWYHEE."

Right Reverend Sir:

Bishop Hunting knew about "Owyhee" being the early name for Hawaii and that a colony of Hawaiians had come into Northern Nevada many years ago. It was only a theory with me, as the name was spelled as Captain Cook recorded it in his maps. I asked everyone in Elko County, and even tried to find an old Indian, on the Duck Valley Reservation, but no one seemed to know a thing about it until Bishop Hunting had it for me, two seconds (no more, I assure you) after I had asked him about it. I send this to you, as it is one more fact that

your beloved Hawaiian-people were "doers" in the olden days. There is another, quite long account, captioned "Hawaiian Influence," in Bulletin 30, American Ethnology, which you no doubt have in your library.

Faithfully yours.

C. H. W. NORTON.

FROM AMERICAN ETHNOLOGY, BULLETIN 30.

OWYHEE, mentioned by Ross (Fur Hunted, 1, 83, 130—1855) with Iroquois and Abnaki, as if the name of an Indian tribe, members of which formed a party of voyagers on Columbia River, Oregon.

The name, however, is simply an early form of *HAWAII*, Kanakas having made their influence felt on the Northwest Coast in the early half of the 19th century, and later.

The name, spelled *OWYHEE*, survives as that of a river in Nevada, Oregon and Idaho, a range of mountains, a desert, a county in Idaho and a postoffice town in Nevada.



REPORT OF CHAPLAIN BODEL.

The Rt. Rev. Henry B. Restarick, D. D., Bishop's House, Emma Square, City.
My Dear Bishop:

During the month of November I held services at Schofield Barracks, Fort Kamehameha, Pearl Harbor, Luke Field and the hospital at Pearl Harbor. I also officiated at the regular Sunday afternoon service at the Department Hospital, Fort Shafter. On Thursday, Nov. 13th, I made a special trip to Schofield Barracks in the evening and addressed a meeting of men in the Y. M. C. A. building.

I am glad to report that I have received from the "Church Periodical Club" in New York, a good supply of Church literature. I have had several requests for information about the Church and now I am able to give any one asking about the Church a copy of "The Episcopal Church," by the Rev. Latta Griswold, M. A., and a copy of "A Man's Pocket-Book of Religion," by the Rev. A. C. Bouquet, S. C. F. Last week I received from the C. P. C. fifty

copies of "Confirmation Instructions," by the Bishop of Colorado. I am very glad to have these as I consider Bishop Johnson's instructions on Confirmation the best I have read.

On Thanksgiving Day I had the pleasure of dining with the Medical Detachment at the Department Hospital, Fort Shafter. The mess hall was decorated in excellent taste and the tables were loaded down with the best of food. The morning paper of next day said: "The Medical Detachment of the Department Hospital spread a banquet that realized the best Thanksgiving traditions, featuring roast turkey, cranberry sauce and pumpkin pie, with a wealth of 'trimmings' that was as varied as it was plentiful and delicious." I was indeed pleased to be asked to dine with the officers and men on Thanksgiving Day and I was delighted to learn the men wanted me to say Grace for them. The work we are doing at the Department Hospital is bound to bring good results. More than once I have been told about the way the men feel and how truly thankful they are for all that is done for them. To Mrs. Pascoe belongs much credit for the good work she is doing for the men. The men call her "Mother" and she has surely earned the right to be called by that name. I hardly know what the men would do without her.

On Tuesday, November 18th, the Holy Communion was celebrated in the writing room of the Red Cross ward at the Department Hospital and seven received. One man who was unable to be present at the service was visited and given the Sacrament. It was very encouraging to have so many attend a service of this kind and we hope to have a celebration at the hospital once a month in the future.

At nine o'clock on the first Sunday morning in each month a celebration of the Holy Communion is held at Schofield Barracks. There are always ten or twelve communicants and the chaplain is assured that his coming to Schofield Barracks is deeply appreciated. A meeting to organize a guild was held at Col. Hartman's quarters, Nov. 28th, and after talking over the work it was decided to

wait until December before electing any officers. I feel sure that a strong guild can be organized at Schofield and that much good work for the Church will be accomplished.

The first religious service for the men stationed at "Luke Field" was held on Sunday morning, November 23rd. There were about fifty men at the service and they entered into the spirit of the service in a most encouraging manner. After the service several of the men told me that it was the first time they had been to "church" for years. They said it made them think of the time when they used to go to church regularly. I was urged to come again and I promised the men a service once a month. The Morale Officer, Lieut. Duke, thanked me very warmly for coming to preach to the men and expressed the wish that I would come to see them often.

During the month of November I visited the transports stopping at Honolulu and met several Church boys among the men going to and returning from Siberia. Two of the men said they had been told that there was a Church chaplain at Honolulu who "mixed with the men" and that they were anxious to meet him. The men say they meet quite a number of Y. M. C. A. men on the boats and at the ports of embarkation, but very seldom see a clergyman of the Church. One of the men I met is the son of one of our clergymen living in Jersey City.

The writing paper that the C. P. C. sent for the soldiers and sailors has made quite a "hit" with the men. Some of the men refuse to use the "Y" paper and so they are very glad to have me give them other paper and envelopes.

The more I visit the different posts and Pearl Harbor the more I become convinced of the real need for a Civilian Chaplain and I am happy to know that our Church was the first to provide such a chaplain.

Faithfully yours,

J. KNOX BODEL,

Civilian Chaplain,

Episcopal Church in Hawaii.

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Honolulu, Hawaii

INTERESTING LETTER FROM DR.
MILDRED STALEY.S. P. R. F., Beirut, Syria.
In the Lebanon Mountains.

My Dear Mrs. Restarick:

It seems long since I had any news of you—and tho' I wrote to Marie von Holt from here months ago, she has not replied yet, and may be my letter did not reach her. You will see that I am on a fresh adventure once more! Last November I was urged by the Bishop of Jerusalem and the East Mission to come out here for work among the devastated villages of Syria, opened up by Allenby's advance.

I started at once and arrived December 6th, and have been organizing medical relief under the Syria and Palestine Relief Fund, ever since, practically. First of all I was in charge of the American Red Cross Hospital for Babies in Jerusalem, living at their hostel, just to help them through when short-handed. Then when transport and food rations, etc., could be organized in this sad mountainous Lebanon district, I came up in February to find a country of half-ruined villages, two-thirds of the population dead or dying of starvation and disease.

I organized ten dispensaries in various good centers and have settled down to run two myself, ten miles apart.

We have clothed the naked people gradually, given sewing, spinning and knitting to the women, and employ those

of the men and boys not too ill for work, on road mending and cleaning up the filth left behind by the vile Turkish soldiery who devastated and polluted this fair land during four years! Malaria and skin diseases rage, and having had no medical aid for four and a half years, you can imagine that we doctors have much to do. I alone, with one half-trained Syrian nurse, see daily about 100 to 130 patients! We are to continue our work through next winter, as the American Red Cross have just retired altogether from Palestine and Syria, leaving only a few Jews of the new Unit for Turkey and the Near East, to carry on a little industrial work here and there.

The English Syria and Palestine Relief Fund has about 30,000 orphans on our hands altogether and it is most interesting, but I shall be tired enough by March next.

Often and often I refresh my soul with thoughts of lovely Honolulu and my dear, kind friends there. The scenery here reminds me a little of Maui. We are on hills 4,000 feet, nearly, above the Mediterranean Sea and living in the 104th Psalm.

These Lebanon hills are often masses of "stony rocks" where hide the conies; streams gush forth forming pools, at which the goats, etc., slake their thirst and "the great and wide sea" below has a very high horizon from here, owing to our height above it. We saw Cyprus some evenings ago when the sunset light made it clear.

How are your workers at Lahaina? Is the Deaconess still there? Next year may see me flee from our cold winter to New Zealand and I hope to go by the Panama route. I imagine the steamers may stop at Honolulu. Will you tell me (if you have time to answer this) whether this is so and what is the best line to come by? Then, perhaps, I could wait over a boat for a month or so, to see you all—who knows? That would be lovely.

My niece has married a New Zealand officer, so now I have a larger number

of my family, younger ones especially, there than in England, and it is a lovely climate.

After next March, my work for war victims will be at an end, and then, perhaps, I can do a little missionary work again. Don't you want help in one of the Islands?

How is the Bishop and how are the schools? We get to feel so out of the world here. One can buy nothing; our rations of tea, sugar, rice, flour, all come up from Beirut (20 miles below) once a week and we live amidst ruins, roofless, falling houses, the terraces cropless, people hopeless; young men dead, widows and orphans predominating. The German Turks drew a cordon around Syria allowing nothing to enter and robbing all themselves. Write soon, please.

Yours with love,

MILDRED STALEY.

LETTER FROM OLD IOLANI
STUDENT TO MISS DICKERMANLEWIS INSTITUTE
CHICAGO, ILL.

My Dear Teacher:

This is to inform you that I have met Miss Grace Overbury Friday, Nov. 1st. (Miss Overbury is a social worker to whom the student was given a letter of introduction.) I have written to her asking when it is most convenient for me to call. She replied promptly by inviting me to supper and to church on Sunday evening. I answered her that I was unable to be there on Sunday. I also thanked her ever so much for her sympathy and kindness towards me. However, I tried my best to meet her on Friday, which I did. I left school at five o'clock. After having my supper, I departed to meet our kind friend. On my way an old woman stopped me and asked me for help. Since I have our Saviour, Jesus Christ in my heart, I gave her assistance what I can afford. It was not much of a help, but I tried my best by donating her twenty-five cents.

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After forty-five minutes walk, I reached the house. After waiting for a few seconds, Miss Overbury came to meet me. I presented to her the note of introduction. We sat in the Auditorium and talked for about an hour.

She has been so kind to me by inviting me to supper some time when I am not busy. She also told me things of Christianity which I am very interested in. She also advised me about numerous other things. She is a very, very kind woman, as you are to me.

I left her after an hour's conversation for home, which is quite a distance. I was filled with pleasure and happiness after I have made friendship with such a kind woman through you.

Dear teacher, should there be of any valuable thing of interest, please do not neglect to let me know. I would like to send you what is of most interest to you. I owe you much kindness.

Dear teacher, when I think of our segregation, I certainly am filled with grief and sorrow. I am in best condition and hope you the same.

Trusting to hear from your promptly, I am,

Faithfully yours,

CHUNG TONG.

P. S. I am to have my supper now at 5:30 p. m.

◆◆◆◆◆

LETTER FROM FORMER IOLANI BOY TO HIS TEACHER.

In the past few years many of our Iolani boys have gone to the States or to China in order to continue their education. We have published from time to time some of these letters. We give portions of an interesting one below which came from a Japanese boy:

Lincoln, Neb., Dec. 1, 1919.

"Dear Miss. —

I was in my Physics class when I received your most interesting letter. Everything in that letter interested me very much, especially I am glad to know that my Iolani is progressing steadily. Sometimes I feel that I should like to go back to Hawaii again instead of staying in such a cold place as this. Really it is

very cold. Yesterday our thermometer went down as 3 degrees above zero and it is constantly snowing. The snow, however, is a very wonderful thing to me and I am very fond of walking upon it. I tried to take some pictures of snow and send them to my friends in Hawaii, who have never seen any snow, but unfortunately, my pictures were all spoiled. Perhaps I'll be lucky enough to succeed when I go next time.

We are having an indefinite vacation now, because of shortage of fuel. Every school, public and private, of Nebraska, with the exception of the University of Nebraska, is closed. And even the authorities do not know how long this vacation will last. At any rate it will last until the miners go back to their work and send out the needed amount of coal. Don't you think it is a terrible thing? We have to starve because of the terrible miners' strike. They don't have a bit of mercy upon the people, but I hope the government will take a certain step in this critical matter as early as possible. In this country each individual has any right and he has also the right to strike, and the government cannot subdue it peacefully. But I hope the miners, as well as the operators, will realize the standpoint of the public and quit such an evil struggle.

Not only the schools are closed, but many other unnecessary gathering places are all closed by the official orders. The Fuel Commissioners have made some strict regulations and these regulations are in effect from today. All retail stores open from 10 a. m. and close at 5 p. m., while the wholesale stores are open from 11 a. m. to 4 p. m. Theatres and other amusement halls open at 7 p. m. and close at 11 p. m. Churches are allowed to hold services on Sunday only and special meetings and social meetings are

forbidden. What do you think of this? You have a great advantage in a warm country over a cold country.

I don't know what to do in this vacation. If it is a long one I may work a little to earn my expenses for winter wears. Five days ago, on Thanksgiving Day, we had a fine time in spite of heavy snow. After a nice dinner at the house where I am boarding, a friend of mine and I went to see the football game at our university field. The eastern men from Syracuse played against the Nebraska eleven on the slippery, snowy field. The travelers from far New York lost to the University of Nebraska team by a score of 3—0. On the very same day our Lincoln High School team fought with Beatrice High School eleven for the championship and it resulted in a scoreless tie. I shall not relate more of these athletic games for perhaps you do not take any interest in them.

Last Sunday I met the Rev. Mr. Hayes and talked for a while and he told me that he had received a letter from you. I thank you very much for your kindness, and I am quite sure your letter will do a great deal for me among the church congregation. We are to have a social gathering tomorrow for the newcomers and for the university students, but since the fuel condition is such I think the meeting is postponed. At Holy Trinity Church only one service is given on Sundays by the Rev. Mr. Hayes, who always gives a very good sermon. The congregation is small compared to St. Andrew's. I think by entering church activities I shall make a lot of good friends.

You ask me whether I am going to the University of Nebraska. Yes, I intend to go there as soon as I graduate from Lincoln High School. If I like to I can go to the University after next semester, which will be February, but I think I shall remain at the high school until June to get everything that I can. My intention is to attend the University of Nebraska for two years and then go to the University of Pennsylvania or to Massachusetts Institute of Technology for the last two years. You see my in-

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tention is to take up a ship-building course, so I have to go to the institution where they offer the course. In fact, I should like to stay here the whole time because this is a suitable place for me. Of course I may change my mind in the future.

At present I am closely connected with the staff of our high school journal so very frequently I write some news about Hawaii. Everybody seems to take a great interest in me and I am glad of it.

Please extend my best regards to Miss Maddison and to the other members of the faculty. Adieu until I hear from you again.

Yours sincerely,

D. K. K.



THOUGHTS ON JACK HORNER.

"Little Jack Horner sat in a corner,
Eating his Christmas pie;
He put in his thumb and pulled out a plum,
And said 'What a good boy am I.'"

What a good boy!

What do you think of him?

I will tell you what I think of him.

He was a mean, selfish little prig.

Good boy eh?

The selfish little creature, and at Christmas time, too!

A pie all to himself, and when he pulls out the plum with his thumb, he thinks of nobody but himself, and calls himself good.

I have no patience with Jack Horner, or his brothers and sisters.

I have met many of his family in my travels.

Selfish! selfish to the back bone.

They have the good things of life, and take good care to "hold fast" to them. Yet with all the good things, they are miserable; they can't be otherwise.

You can argue as you like, but it will still remain a fact: "It is more blessed to give than to receive."

If he had only shared those plums, and given a bit of that pie-crust away, two things would have happened to him.

First, he would have been made happy; secondly, he would not have had such a high opinion of himself.

It is the selfish children that one always finds it so hard to deal with; they are "so good," they think.

The selfish creature wants everything, even the house to himself, like the boy with the apple who was asked by his chum to save him the core, and who replied: "There ain't going to be any core."

I always feel angry when I come across selfishness, no matter what form it takes.

You can be selfish in your religion, keeping it all to yourself.

You sing in Sunday School,

"Tell me the old, old story."

You have heard it, you know it, you believe it.

Thousands yet have never heard it, they don't know it, so they can't believe it.

"How shall they hear without a preacher?" and how can the preacher be sent when your religion is so selfish and full of self?

"Tell me the old, old story."

Note the me!

There you are in your little corner, pulling out the plums in your religious pie, and saying: "I'm a good boy, these plums are for ME."

They are for others as well—others, who can't get them because you won't take them, or won't part with the money that would send the "good news."

You are not a true follower of Christ if you are selfish.

Jesus never had a selfish thought. He always thought of others; often, too, when in trouble and agony Himself; yea, even on the cross.

"He thought of you, He thought of me, Whilst hanging there on Calvary."

Which will you have, pure religion or selfishness. You must choose one or the other; for one takes the "high way" and the other the "low way," and you cannot be on the "high" and "low" road at the same time.

Pure religion has not a selfish thought. Pure religion is thinking of others. Yes, it is:

"To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

J. WALKER.



CATHEDRAL REGISTER.

BAPTISMS.

- Nov. 2—Cleghorn Alahilo Boyd,
by the Rev. L. Kroll.
" 2—Margaret Healani Kroll,
by the Rev. L. Kroll.

2—Thelma Eleanor Leilani Justice,
by the Rev. L. Kroll.

9—Roland Manly Todd,
by the Rev. L. Kroll.

9—Joy Elizabeth Scott,
by the Rev. L. Kroll.

26—Harriet Amy Kaiwaokona Jones,
by the Rev. L. Kroll.

27—Genevieve Kalikookalehua Paikuli,
by the Rev. L. Kroll.

27—Cecile Uilani Rose,
by the Rev. L. Kroll.

27—Maria Kealaulaokalani Rose,
by the Rev. L. Kroll.

MARRIAGES.

Nov. 1—Delphin J. Capps,
Maria K. Harrison,
by Rev. L. Kroll.

8—Robert Leighton Hind,
Margaret Elizabeth Capps,
by the Rev. D. D. Wallace.

14—Charles Frederick Trew,
Dorothy Mary Robie,
by Bishop Restarick.

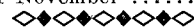
BURIALS.

Nov. 20—Namakahiki Kaha,
by the Rev. L. Kroll.

General Offerings	\$815.91
Hawaiian Congregation	89.67
Communion Alms	31.38
Specials	59.79

Total \$996.75

Number of Communion made during
month of November 370



THE CATHEDRAL.

The congregation of St. Andrew's Cathedral gladly welcomed back their Parish Priest, the Rev. Canon Wm. Ault, after an absence of nearly three months. He attended the General Convention during its entire session from October 8 until October 24, and had the pleasure of attending many meetings in large halls, where he heard brilliant speakers upon the Nation-Wide Campaign and other topics.

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December 13, he celebrated the Holy Communion at the Cathedral at 7 a. m., and at 11 o'clock gave a most interesting address on the General Convention and what it had accomplished.

During Canon Ault's absence his duties have been taken by the Bishop and by the Rev. Messrs. Wallace, Carver Ottman and Butcher.



A meeting of the Vestry of the Cathedral was held in the library of the Davies Memorial building on Friday at 5 p. m. The Treasurer, L. T. Peck, reported that all bills were paid up to December. It was found that we should need \$500 more than estimated receipts for December in order to close the Parish year without any debt. The Wardens, L. T. Peck and Robbins B. Anderson, were instructed to issue a letter to be sent to members of the congregation asking for special offerings on Christmas Day and on such Sundays as remain in this month. The Parish year ends now December 31. There have been several special expenses during the year, one of them the placing of an acousticon in the Church which enables those who have the misfortune to be deaf to hear the preacher plainly and there has been the necessity of providing substitutes for those who have been on well earned furloughs.



THE WOMAN'S GUILD.

The Woman's Guild of St. Andrew's Cathedral held a most successful sale in the Davies Memorial Hall the day before Thanksgiving. Their desire was to make \$1,000, out of which their budget for the year is to be met, besides giving 25% to the Woman's Auxiliary to meet their pledges for 1919. To this end preparations began last September, the general chairman being Mrs. Arthur Wall, with Mrs. Archibald Young at the head of the Fancy Work Committee. It was a wonderful display, made possible only by the artistic taste and executive ability of the ones in charge and the untiring labors of the faithful women that sewed at Mrs. Young's house early and late, day after day, for weeks. They were rewarded when the announcement was made that they had gone over the top to \$1360.00.

For two years no sales were held owing to the urgent demands of the war. This meant an empty treasury and the activities of both Guild and Auxiliary were much curtailed in consequence. This made it necessary to put forth greater efforts than ever before to meet the budgets of 1919 and 1920, with the result that the sum realized was greater than any previous one of which we have record.

It certainly is very gratifying and to one and all who contributed to its success the Guild is thankful.



ST. CLEMENT'S.

On Saturday, December 13th, in St. Andrew's Cathedral, the Rev. L. H. Tracy, Rector of St. Clement's, read the burial service of the Church over the body of George E. Smithies. Although the deceased belonged to St. Clement's Parish, yet his early associations were connected with the Cathedral and the family wished him to be buried from it.

Canon Osborne was in the chancel and a quartet from St. Clement's choir rendered the music. The quartet was composed of H. Blackman, J. Kamakau, Miss Lucy Ward and Miss Kulumanu Ward.

George E. Smithies was educated at Iolani under Bishop Willis. His sister, Mrs. Alice Brown, is organist at St. Clement's. His other surviving sisters are Mrs. Hannah Palmer and Mrs. Bertha Knell. A brother, William J. Smithies, also survives. The body was cremated and the ashes taken to Lahaina for interment.



WAILUKU.

Through the good offices of the Revs. M. E. Carver and F. N. Cockcroft services were held at the Church of the Good Shepherd almost without intermission, during the more than four months' absence of the rector. The stevedores strike in San Francisco affected steamer travel to Honolulu so that Mr. and Mrs. Villiers were held in that city for two weeks. It was said, by the Matson Co. people, that they had a list of a thousand people awaiting passage to Honolulu.

The annual bazaar of the Woman's Guild of the Church of the Good Shep-

herd was held in the Gymnasium of the Alexander Settlement, on Saturday, November 15th. As in former years, there was a good attendance. The proceeds for the evening were in excess of \$500, and all who attended the bazaar appreciated the good, social time provided for them by the ladies of the Guild. The musical program was especially good, and won warm applause from the large audience which heard it. As the Manoa did not dock in Honolulu until the day of the bazaar, Rev. and Mrs. J. C. Villiers were unavoidably absent.

Mrs. H. D. Sloggett, vice-president, had charge of the bazaar, and to her, and her corps of competent, willing-hearted assistants, is due its success.

Before the Manoa docked at Kahului on Wednesday, November 19th, Mr. and Mrs. Villiers received word that on the previous evening Mr. L. M. Baldwin, a man much beloved not only by the congregation of the Church of the Good Shepherd, but by the entire community of Maui, had passed on into that life that is life indeed. The news saddened their home-coming.

Mr. Baldwin had for many years been a vestryman of the Church of the Good Shepherd, and as such his counsel was sought and greatly esteemed both by his pastor and his fellow vestrymen.

He had been very ill for several months, and while it was known that his condition was critical, announcement of his death came as a shock to all Maui. The immediate cause of his death was due to a heart affection, from which he had long suffered.

He died at the home of his mother, Mrs. D. D. Baldwin, at Haiku, with whom he and Mrs. Baldwin had been staying for several weeks, in the hope that the higher altitude would prove of benefit to him.

The funeral took place on Wednesday afternoon, November 19th. A private service for the family, at which prayers were said by the Rev. J. Chas. Villiers, was held at 1:30 o'clock, at the old Baldwin home in Haiku.

The public service took place at 3 o'clock in the Church of the Good Shepherd. This service was largely attended. The members of the local lodge of the Knights of Pythias, of which lodge Mr.

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Baldwin belonged, were present in a body. The funeral procession from the Church to the Wailuku cemetery, where interment took place, was a very long one, and was a mark of the esteem in which the deceased was held. The history of Mr. Baldwin is well and sympathetically told in The Maui News in these words:

Lincoln Mansfield Baldwin was born at Lahaina, Maui, August 19, 1863, being in his 57th year at the time of his death. He was a son of David Dwight and Lois Gregory (Morris) Baldwin. He was married on August 7, 1891, to Miss Ellen Milborn Dickenson, and is survived by his widow and seven children—Edith, Earnest, Harold, Herbert, Clarence, Arthur and Ralph. Of these Harold, Clarence and Herbert are at present on the coast.

He is also survived by his mother, Mrs. David Dwight Baldwin, and by seven brothers and sisters. These are Mrs. Lillian Charlotte Atwater, Haiku; Erdman D. and Charles W., Honolulu; Mrs. Winifred Morris Weddick, Wailuku; William A., Haiku; Benjamin D., Makaweli, Kauai, and Mrs. May Eames (D. B.) Murdock.

Few men on Maui have been more highly appreciated and respected than was the deceased. Of an extremely quiet and unobtrusive manner, he was at the same time a leader in most of the best movements and interests of his community. Perhaps nothing can better attest the high standing of the man among his neighbors than the fact that he has been the only custodian of the county funds since county government was established, and that the office, although an elective one, had come to him without contest almost from the beginning. In recent years it had been taken as a matter of course that he should succeed himself at each succeeding election.

For nine years prior to the establishment of county government the deceased held the position of sheriff of Maui, and those who recall some of the trying occasions of those years and the way he coped with them are best able to appreciate the strength of character that was masked by his mild exterior.

At the funeral services at the Church on Wednesday afternoon, the Rev. J. Charles Villiers, who knew the man for what he had been, delivered a simple and heartfelt eulogy that found an echo in the hearts of all present who had ever come in contact with that noble character.

In the death of Lincoln Mansfield Baldwin all Maui has sustained a loss that will be hard to bridge over.

Thanksgiving services at the Church of the Good Shepherd were well attended. There was a full choir. The sermon had for its theme: "America's obligations in peace as seen in her service in War." The offering was for missions in Hawaii.

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KOHALA.

The Rev. A. E. Butcher of St. Elizabeth's, was taken ill on November 23, and as the Masons at Kohala had invited him to visit them at any time, the Bishop at once advised that he go there, as it would save him a trip at this time, as certain matters relating to Korean work needed to be looked into.

After a stay of two weeks he returned feeling quite well. He reports, as do all people who come from Kohala, that Mr. Walker is doing a fine work among the young people, especially at St. Paul's, Makapala.

On Thanksgiving Day he had sports which attracted a large number of people. When the Rev. Mr. Butcher officiated at St. Paul's on December 7, the Church was packed.

Two managers have asked Mr. Walker if he can work among the English-speaking children on their plantations, but he must not over-work himself.

On a recent trip to Waimea his Ford car overturned and though his face was badly scratched and bruised and his leg hurt he held service and preached as he had engaged to do.

When Mr. Butcher gave him the Bishop's message that he was not to attempt too much, he replied: "But there is this work to be done and I must attend to it."

The people of Kohala have subscribed to increase Mr. Walker's salary and have helped him financially in teaching the

young people wholesome games. He still needs a football and several other articles for games.

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LAHAINA.

For several years the Woman's Guild at Lahaina has held a sale to provide funds with which the Guild pays for certain expenses of the upkeep of the Church property, etc.

This year the sale was successful beyond all expectations, the receipts being \$478. Last year when the returns were \$265 every one was delighted and this year the women are amazed at their success.

Mrs. Cockcroft, who has been the leader, had written months ago to friends in the States and articles were sent by many, but the Lahaina women and girls were the chief ones who sewed and worked in all kinds of ways for the annual sale.

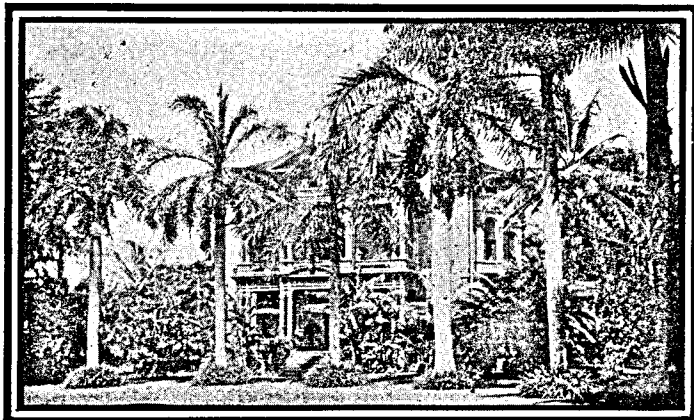
The Girls' Guild never before made more than \$20.00, but this year they cleared \$85.00, which included the price of a quilt which the plantation manager's wife, Mrs. Collins, purchased for \$30.00.

The girls did most of the decorating of the hall. They had ideas and carried them out so that the hall looked really beautiful. Mrs. Collins and Mrs. MacDonald brought all the material for decoration to the hall except the red berries which the girls got.

The older girls, except one, are away at school, so most of the workers were quite young. Friends among the white people were most kind and helpful and great thanks is due to them.

It was intended to have the best string band in Lahaina, but there was a Foresters' meeting with many initiations so the boys could not come. But two

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former Priory girls now teaching; Gert-rude Seong and Ruth Yap, and her sister Esther, also a teacher, took charge and provided good music. These girls, with Miss Bernice Mitchell of the Cathedral, now teaching at Olowalu, and her sister, were of the greatest assistance in all things connected with the sale.

Last year Mrs. Cockcroft planned the community Christmas tree and she thought that she could not undertake it this year, but she was appealed to by those in charge while resting up after the sale and has consented to do this work again for the community. Last year it was a brilliant success, but Mrs. Cockcroft hopes it will be even better this year.

When we consider Lahaina, its size and conditions, it certainly is remarkable that these good women could realize such a large sum as \$478.00 and we certainly congratulate them. It must not be considered that they have this money to lay by. Much of it has already gone to pay insurance, Diocesan pledges and to pay back to the Bishop money advanced by him for work ordered by the Board of Health.

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PAAUILO.

On Sunday, December 7th, when at Paauilo the Bishop at 9 a. m. visited our Japanese Mission Hall and made an address to the thirty children who were present.

Two bright young men, James Genichi Takemoto and Francis Kumekichi Sakuma, and Miss Margaret Sakai Tanimura are carrying on the work in an earnest and able way. All three whose names are given above, are island born and occupy good positions. Miss Tanimura is a graduate of the Normal School during the attendance of which she was a resident of the Cluett House and of great assistance in the work of Trinity Mission.

It is of great interest to know that all the three mentioned were trained in the Christian religion and baptized at Paauilo. If there were no other fruit to the work there than these three young people it would have more than paid.

Mr. Cullen writes that on Sunday, December 14th, he baptized three young men of the Japanese Mission and that a congregation of 60 was present.

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THE AMERICAN LEGION.

The spirit of the American Legion, of the soldiers who served in the Great War, is expressed in the preamble to its Constitution:

"For God and Country we associate

ourselves together for the following purposes:

"To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a hundred per cent. Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and masses; to make right the master of might; to promote peace and good will on earth; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness, and to safeguard and transmit to posterity the principles of justice, freedom and democracy."

The italics are ours and put in to show the strong undercurrent of social service which led our country into the war and which continues to dominate the minds

and purpose of those who helped make its successful termination possible.

We are glad that the American Legion has been formed. We believe that it will be a safeguard to the principles of the American government.

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LEWIS B. FRANKLIN.

Lewis B. Franklin, director of the war loan organization of the Treasury Department in the four Liberty bond campaigns, assumed direction yesterday in a voluntary capacity, of the "every member canvass" of the nation wide campaign by the Episcopal Church to raise money for national service in the after the war reconstruction. Mr. Franklin will direct the drive in each of the eighty-seven dioceses in the United States. Every person whose name is enrolled in the membership list of the Church will be visited personally and urged to a

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reawakened interest in Church work and the responsibilities of citizenship.—N. Y. Sun.

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REV. W. T. MANNING, NEW YORK,
SAYS THIS IS TIME FOR RE-
LIGION TO TAKE ITS PLACE.

Speaking at Christ Church, Detroit, the Rev. W. T. Manning, rector of Trinity Church in New York, referred to the present unrest in the world as the greatest opportunity in history for religion to take its place as the safeguard of democracy by taking up a real work of service and fellowship.

"We hear much of the unrest which is sweeping the world," said Dr. Manning. "Let us not be disturbed by it. Let us rather give thanks for the privilege of living and having a part in such a day as this, the greatest day in all history, the Day of the Son of Man."

FACES GREAT DIFFICULTIES.

"The world faces great difficulties, it is true. Forces are at work in the world, and in our own land, which seek to destroy the very foundations of our civilization, and tear down and destroy all that is sacred in the sight of God and man."

"But it is for the men and women of the whole Christian church to see to it that at this great, crucial time, religion shall have a place in our life such as it has never had before."

"It may be that some of our brethren in this day of a new vision may make the sad mistake of confusing social progress with social chaos and lawlessness with liberty."

"Perhaps we need these extremes to which the world is going at present."

SHOULD KEEP TRUE IDEALS.

"But we should all keep true ideals before us; honest ideals. We must seek the truth and the facts of the needs of the world, and then do the real work of the world, not by disintegration, but by the betterment of society, according to the principles of Jesus Christ."

"The safeguard of democracy is religion. Democracy depends on right moral sentiment and right moral judgment, and religion alone can furnish them."

"We have seen on this earth a democracy without God, and the unspeakable misery of poor, misguided Russia has been the result. Democracy's only strength is in the spirit and fellowship of Jesus Christ."

◆◆◆◆◆
RECTOR'S PASTORAL.

MY DEAR FRIENDS:

The purpose of the Nation-Wide Campaign is to arouse the Episcopal Church

to a sense of the wonderful opportunity which today presents itself as the result of the war in the way of reconstruction.

For many years the Church has been content to allow a few of her members to bear the burden of the work while others enjoying privileges have been allowed to drift along without a sense of obligation to support their Church, either by attendance at the services or by working for the advancement of Christ's Kingdom, or by making any contribution either toward the current expenses of their own parish or toward the important missionary work of the Church throughout the land.

The Nation-Wide Campaign brings this fact before every member and adherent of the Episcopal Church. It comes as a challenge to all. It asks the question, is it right that the Church should be supported by one-third of its membership and the other two-thirds allowed to drift along without sharing in the obligation? It says, if the Church is worth while, then it is worth supporting; and if it isn't worth while, then let us close down our Church buildings and quit. If it is worth while, then it should be supported in a statesman-like manner and made thoroughly efficient to meet the problems of the world which are crying for a solution.

For many years past we have been complacently holding our own. Today the Nation-Wide Campaign bids us go forward in an aggressive manner with a program which will in the next three years double our membership in this country and wherever else we have carried the message of Jesus Christ.

It is Christianity or Atheism which is today striving for the victory, and if you are a member of the Church and a believer in Christianity, you are summoned to come out and show your colors. If you are a believer in God, then it is your duty to go to Church and by your presence support and back up the only institution which speaks to the nation in His name.

Every baptized person has an obligation in this respect, and only by each and every one of us doing our part will

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the object of this campaign be realized. This will mean

Every member going to Church.

Every member supporting the Church.

Every member interested in the Church.

Every member praying and working for the Church.

The Rallying Call is sounded by the Nation-Wide Campaign, and that is what it means. Will you heed that call and will you search your heart and consecrate yourself anew?

Faithfully yours,

GEORGE DAVIDSON,
Rector of St. John's Church, Los Angeles.

FORMER PRESIDENT TAFT AND THE NATION-WIDE CAMPAIGN.

"He would be a pessimist indeed who concluded that the lessons of the war and the spirit engendered by it did not furnish an opportunity for the Church, and a foundation upon which to build," says former President William Howard Taft, in a letter strongly endorsing the Nation-Wide Campaign of the Episcopal Church which was made public at campaign headquarters, No. 124 East Twenty-eighth Street, yesterday. The letter is addressed to the managers of the Every Name Campaign, which is the contribution of the Diocese of New York to the Nation-Wide Campaign for mobilizing the complete resources of the Church for service in the campaign which will reach a climax on December 7, and is as follows:

"I am very glad to hear of the Every Name Campaign. It is, as I understand it, an organized effort of the Episcopal Church in this country to enlarge its influence and usefulness, and gather into dynamic form the spirit and lessons inculcated by the late war. In that war we faced God. We approached the judgment seat. We came to realize that nothing was good but service. The pomp, the vanity, the comforts and the ambitions of material life lost their glitter and became the dross they are in comparison with virtue and the Christian spirit and the character that these develop.

"The reaction from war to material things has been natural but discouraging. The hopes of many were raised by the many evidences individuals gave of being roused to a love of mankind, a sense of responsibility to society for one's brother, and a quickening of the religious spirit. The reaction has been natural, but he would be a pessimist indeed who concluded that the lessons of the war and the spirit engendered by it did not furnish an opportunity for the Church

and a foundation upon which to build. For that reason, I welcome in every Church the effort to extend its influence to bring within its organization the indifferent and the inert laity and all associated with them to stir them up to a consciousness of the good they can do, and therefore the good they ought to do. I wish for the Campaign every success."

PRIORY JUNIOR AUXILIARY.

On Thursday evening, Dec. 11, the Junior Auxiliary of the Priory School presented a charming three-act play entitled Fragoletta, in the Davies Memorial Hall. The stage was changed into a real palace garden, placed under an enchantment in the second act by the magician, well portrayed by Eda Thoene, a Senior. Florence Davison as the enchanted princess, captivated the audience, especially in the third act, when surrounded by the Woodcutter's children, Hazel Rowland, Eleanor Like, Maria Wong and Dorothy Coles, she told the story of her life as a princess.

Blossom Mossman was an ideal Prince Charming, who by the aid of the magician lifted the spell of enchantment and won the Princess' hand.

The play was selected, staged and costumed by the girls themselves and was an illustration of what concerted talent can accomplish in a ten-day drive. The sum of \$132.00 was cleared.

The Sunday School children of St.

Peter's Mission will present a mystery play entitled Adeste Fideles in the Davies Memorial Hall on Christmas eve at 8 p. m. The public is cordially invited to attend.

WORDS FROM DETROIT.

MODERN RELIGION STARTS WRONG END TO,
SAYS CHICAGO BISHOP.

As a result of the present tendency of man toward intolerable self-conceit, modern religion generally starts wrong end to, with omnipotent man as a foundation, instead of omnipotent God, declared Bishop Charles B. Anderson, of Chicago, speaking Sunday morning in Grace Episcopal Church.

"Nine-tenths of the people living in the modern age have adopted a religion that revolves around themselves as the great source of inspiration," said Bishop Anderson, "and we find that God is considered quite a secondary matter. A man cannot expect to get very much out of such a religion as this, and he wonders why it doesn't seem to do him much good. To find inspiration in his religion, he must get back to first principles, which are faith and repentance, with God as a center.

"That is the very trouble with the church today. It has fallen into a rut. To make the national campaign planned for the Episcopal Church a success, the Church itself has got to get back to first principles, in order to get the spiritual

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awakening that is necessary for a sufficient grip to go ahead. If the national campaign cannot emphasize this necessity, it has a right to forfeit all its claims to allegiance of its people."

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MR. LEWIS B. FRANKLIN.

When the war ended and the last Government loan campaign was done, a New York financier found himself out of a job.

There were plenty of openings for him. Wall street had known Lewis B. Franklin for more than thirty years; had known him as vice-president of the Guaranty Trust Company and as vice-president, and then president, of the Investment Bankers' Association.

But this New York business man wanted a big job, a job that would help to build the future of the world out of the ruin left by the war. It was the business of saving civilization that had taken him out of Wall Street, for he had gone at the request of Former Secretary of the Treasury McAdoo to organize and command the army of 2,000,000 patriotic American men and women that was the machinery of the five great war loan campaigns.

When he was not in Wall Street or in Washington, Mr. Franklin attended St. George's Episcopal Church in Flushing, Long Island. And at St. George's he heard of the Episcopal Nation-wide Campaign and its object. It interested him.

As a business man Mr. Franklin had a rule that he would associate himself with no project unless it was practical and sound. He investigated the plan and methods of the campaign.

One day a man walked into Dr. Patton's office in the Campaign headquarters in New York. It was Mr. Franklin.

"I want to help in your campaign," he said. "I have investigated it and found it practical and sound. It seems to me that through it the Church can help restore the balance in the world's affairs. I want to do my share."

"Your job," said Dr. Patton, on the instant, "is waiting for you."

From that moment the head of the Government's war loan organization became the organizer and director of 100,000 Episcopal men and women throughout the United States, the machinery by which every one of more than 1,000,000 persons in the Church is to be reached for the Nation-wide Campaign, when it attains its climax in the "every member canvass" of December 7.

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THE FIRST CHRISTMAS.

When the earth had grown old and dreary

With its burden of snow and sin,
There came, to cheer and relieve it,
A CHILD to Bethlehem Inn.

No pomp and no splendor awaited
The advent of Him upon earth;
He came unadorned, unattended,
To gladden mankind by His birth.

'Mid the lowly and humble, He came,
The ox and the ass, in the stall,
Were the train, the retinue near Him,
The Lord and the Monarch of all.

Abby Stuart Marsh.

◆◆◆◆◆◆◆◆◆◆

NOEL-TIDE.

How many candles shall we light
To grace the birthday feast?
Some for the Treasure known in part,
Some for the longings of the heart,—
A hundred more at least!

For we have That
Which we know not
Except in part;
And increase is
The longing of
A hungry heart.

May inner light our spirit life enfold
Until we know our Gift a hundredfold!

Philip Henry Dodge.

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DIRECTIONS TO CAPTAINS IN THE NATION-WIDE CAMPAIGN.

By the Rev. Alex. Allen,
St. Paul's, Oakland.

You are one of a group of men and women who have with care, been selected as Captains in this Campaign. Your office is to distribute the literature among the people to whom the Executive Committee will send you, and win their sympathy. You will find this literature surprisingly interesting and written in a popular style. Read and master its ideas, until you catch fire. Read it aloud to the members of our family so that it becomes part of their daily thought. Cultivate the

WILL TO SUCCEED

in your work as a Captain in the Church's army. See clearly that, as the appeal to the nation in war-time met with universal response, so this appeal to Christian Citizenship must not be declined. The war rallied the forces of Liberty; this Campaign must rally the forces of Christian Faith.

THE PURPOSE OF THE CAMPAIGN.

The Purpose of the campaign is to make the Church a mighty *Social Force*, so that our Democracy at *Home* may be made *Safe for Ourselves* as well as for the *World* by our religion becoming a

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vital experience in all our membership. A democracy can't be made safe by legislatures and courts. Only genuine religion can capitalize the victory of our arms, and create that spirit of co-operation without which a better American life can not be built up. Liberty is safe only in the hands of those who are taught its uses and duties by Christianity. Events at home—the multitudinous strikes, unlike in their type any in our history, point to dangers that threaten our democracy. Through the *Church* alone can come into the nation's life the spirit which will bring together the classes which are distrustful of each other. There were but few slackers in the war calls; there must be *none* in this call of Christ to give to America the best service we can place at her disposal.

IMPORTANCE OF THE CAPTAIN'S WORK.

You are pioneers to prepare the minds of the people by getting them to promise to read the literature you carry to them. You may find them apathetic, indifferent; but this is only because they do not yet understand the bigness and splendor of the campaign. Be *patient*, don't expect instant sympathy with your visit; give them your own experience; confess how you, too, were indifferent until you read about it and grasped it. *Listen* to criticisms, ask only for a hearing and a promise and read the literature aloud to those at home, after reading it privately. Don't hurry. The campaign can't be a success unless each does his bit. Be cheery and gracious in manner.

Don't resent a chilly reception—this will pass away when the idea of the campaign filters into the mind.

If the person to whom you are carrying the literature be not at home leave it with your card, on which write, "Will call again to see you about this."

Important as your work is remember you are not alone, thousands of men and women are doing the selfsame work in all the parishes of the land for the first time.

The work of other groups, will soon make your task easier; select the easier cases first to give you confidence; your vision will grow clearer and your courage greater with each success. At last you will come to feel this is the finest bit of work you ever attempted.



"THE NATION-WIDE CAMPAIGN."

(A Church Play for Church Children.)

By Elizabeth E. Winegar.

Characters.

Nation-Wide Campaign.... Social Service
Every Member..... Whole World
Holy Church Prayer
Whole Gospel..... First Baptismal Vow

Missions..... Second Baptismal Vow
Religious Education

..... Third Baptismal Vow
Enter Children in following order, as organ plays 249:

Whole World (partially blindfolded) N. W. C., P., W. G., S. S., R. E., M. After these are in position E. M., followed by the 3 Baptismal Vows, comes slowly in, not seeming to see any of the others, goes to chair in the indicated position, sits down and sleeps. Holy Church has hands loosely tied. She carries a cross. N. W. C. and M., R. E. and S. S. carry banners. The others are labelled with scrolls across the breast.

Whole Gospel—(Sadly) God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The *Whole World* lieth in wickedness and ye know that the Son of God is come. Now it is high time to wake out of sleep.

Missions—Go ye into all the world and preach the gospel to every creature.

Religious Education—Teaching them to observe all things whatsoever I have commanded you.

Social Service—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Nation-Wide Campaign (calls)—Every Member!

Every Member (wakes somewhat)—And who are you?

N. W. C.—I am the Nation-Wide Campaign. I am sent to help you and to teach you, so that you may know what things you ought to do.

E. M.—I know a good deal. I go to church. I say my prayers. I give to the church.

Prayer.—O God bless the *Nation-Wide Campaign*, and grant that it may arouse *Every Member* to see his duty.

E. M.—Do I need to be prayed for?

Holy Church—Yes, truly, and to be taught also. (Holds out hands.) See my hands, how they are tied. It is your sloth and ignorance that have bound me thus.

Whole World—Holy Church! Holy Church. Help me! The way is dark, and I am weary and worn and hungry. My little children need to be taught that they may be a better world than I have been. My young people need to be helped. O come, Holy Church! Ignorance and Vice are so strong. I am afraid for the future.

Holy Church—Do you hear the call, Every Member? That is the cry of the world. When my Lord created me He gave me the task of bringing the *Whole Gospel* to the *Whole World*. At first you and I worked well, but as the years went by, you bound my hands, so that I have been well-nigh helpless, while you slept and forgot our task. Oh, Every Member, untie these fetters! You *promised* to help!

1st Bapt. Vow—First that I should renounce the devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh.

2nd Bapt. Vow—Secondly that I should believe all the articles of the Christian Faith.

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TABLE OF ASSESSMENTS FOR 1919.
(Payments January 1 to December 20th, inclusive.)

	Amount Assessed District Missions	Amount Paid District Missions	Amount Assessed General Missions	Amount Paid General Missions	Amount Assessed Convocation Expenses	Amount Paid Convocation Expenses
St. Andrew's Cathedral.....	\$300.00	\$300.00	\$300.00	\$300.00	\$175.00	\$175.00
St. Andrew's, Hawaiian.....	62.00	62.00	62.00	62.00	32.50	32.50
St. Clement's.....	63.30	.....	63.30	.....	30.00	.....
St. Peter's.....	44.00	44.00	44.00	44.00	17.00	17.00
St. Elizabeth's.....	21.70	25.65	21.70	22.00	12.00	12.00
Epiphany.....	15.00	.....	15.00	.....	7.50	.....
St. Mary's.....	8.00	8.00	8.00	8.00	5.50	5.50
St. Mark's.....	7.00	.....	7.00	.....	5.50	.....
St. Luke's.....	12.60	15.00	12.60	15.00	5.50	5.50
Holy Trinity.....	10.00	.....	10.00	.....	6.00	.....
Good Shepherd.....	40.00	12.75	40.00	15.40	10.50	.....
Holy Innocents.....	15.00	19.70	15.00	15.00	6.50	6.50
St. John's.....	10.00	10.00	10.00	10.00	4.00	4.00
Holy Apostles.....	20.00	.....	20.00	.....	5.50	.....
Holy Apostles, Japanese.....	10.00	.....	10.00	.....	2.50	.....
St. Augustine's.....	10.00	.....	10.00	.....	5.50	.....
St. James'.....	7.00	.....	7.00	.....	2.00	.....
Christ Church.....	22.40	.....	22.40	.....	7.00	.....
St. Paul's.....	10.00	.....	10.00	.....	2.00	.....
Paauiio.....	5.00	.....	5.00	.....	3.00	.....
Paauiio, Japanese.....	1.00	.....	1.00	.....	1.00	.....
Papaalooa.....	5.00	5.00	5.00	5.00	3.00	3.00
St. Stephen's.....	1.00	.....	1.00	.....	1.00	.....
Total.....	\$700.00	\$502.10	\$700.00	\$496.40	\$350.00	\$261.00

3rd Bapt. Vow—And thirdly that I should keep God's holy will and the commandments and walk in the same all the days of my life.

Every Member—I did promise.

Prayer—O God help Every Member to keep his Baptismal Vows, that thy

Church may go forward and take the Whole Gospel to the Whole World.

Every Member (springs up from his seat)—I will by God's help! (breaks fetters of Holy Church's hands).

Come, let us go forward!

Prayer—O God grant that Every Mem-

ber of thy Church in his vocation and ministry may serve thee faithfully, that thy kingdom may come among men.



Referring to the above table it must be understood that if assessments are not paid by December 31st, the parish or mission is reported delinquent. All amounts due should be forwarded to the Treasurer, C. H. W. Norton, at once.

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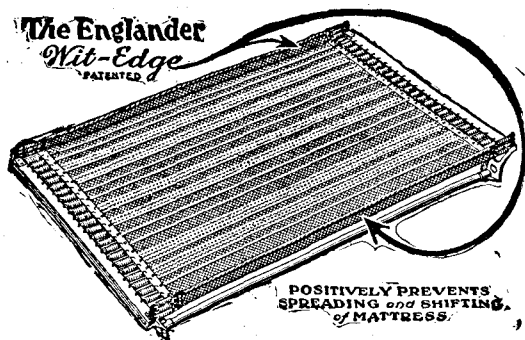
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